



THE WAIKATO CATHEDRAL CHURCH OF ST PETER

Te whare karakia matua o Pita Tapu ki Waikato

OCTOBER 2021

CATHEDRAL NEWS



**PLEASE
VISIT THE CATHEDRAL
WEBSITE OR FACEBOOK PAGE
FOR THE LATEST UPDATES**

stpeter.org.nz

facebook.com/waikatocathedral



OFFICE HOURS

Monday - Friday
9am - 3pm

THE CATHEDRAL SHOP

Monday - Friday
10am - 2pm
Sunday
11am - 12pm

E: shop@stpeter.org.nz

ADDRESS

51 Victoria Street
Hamilton
New Zealand

P: 07 839 4683

E: admin@stpeter.org.nz

stpeter.org.nz

Message from Rev'd Mele

The Beatles said it so well: *"Love is all you need"*.

We do it, out of the love of God. We love because God first loves us!

Our doors are opened and we're sort of back into the swing of things at the Cathedral. Since we've opened, all I think and see is the love of God surrounding me, our place and whānau.

From lockdown until now, love and grace is what has and will get us through.

Out of the love of God,

The gift and work of Min Turnwald's hands in the Cathedral gardens gives us the reassurance of hope and new life. We do it out of the love of God.

The Cathedral whānau all chip in to ensure we are safe, thought of and protected as we gather to worship and work, we do it out of the love of God.

The small kind gestures like a fresh brewed coffee arriving after a Sunday morning service, a young person's smile, a surprise visit, and a card to say *"thinking of you, thank you for your work"*, we do it out of the love of God.

The prayers, attentiveness, aid for ourselves and communities, we do it out of the love of God.

All this we do, because we believe in the presence among us of our Saviour Jesus Christ, and in the mighty power of the Holy Spirit.

This is the power of love. We act, remain, and exist, out of the love of God.

You are in my prayers. I look forward to seeing and worshipping with you all again real soon.

Tu'a 'ofa 'atu,

Mele



CATHEDRAL WORKSHOP

We regularly have a workshop where we gather as a community, starting with a cooked breakfast and then give 3 hours of our time to work for our Saint, Peter.

WORKSHOP DATES
6 NOV | 27 NOV
BREAKFAST AT 8:30 AM

There are all sorts of jobs including cleaning, maintenance, assembling, gardening, polishing and painting. Anybody can help, no effort is too little!

Contact Warren: 0274 66 55 07

As we lead up to Christmas there will be lots of jobs to help us prepare for our biggest services of the year so if you would like to volunteer some time register with Viv or Warren with a phone number and what time you would be available and we will let you know if there is something you can help with.

CANTATA VESPERS

SATURDAY | 16 OCT | 6PM

Directed by Rachael Griffiths-Hughes
Service with retiring collection
51 Victoria Street, Hamilton



THE WAIKATO CATHEDRAL CHURCH OF ST PETER
Te whare karakia matua o Pita Tapu ki Waikato
stpeter.org.nz

CHORAL EVENSONG

HYMNS

O God our help in ages past

Abide with me

O Strength and stay

RESPONSES: Rose

PSALM: 119: 121 - 128

CANTICLES: Wood in D

ANTHEM: Behold! How good and pleasant a thing it is (Noon)

SUN 24 OCT | 6PM

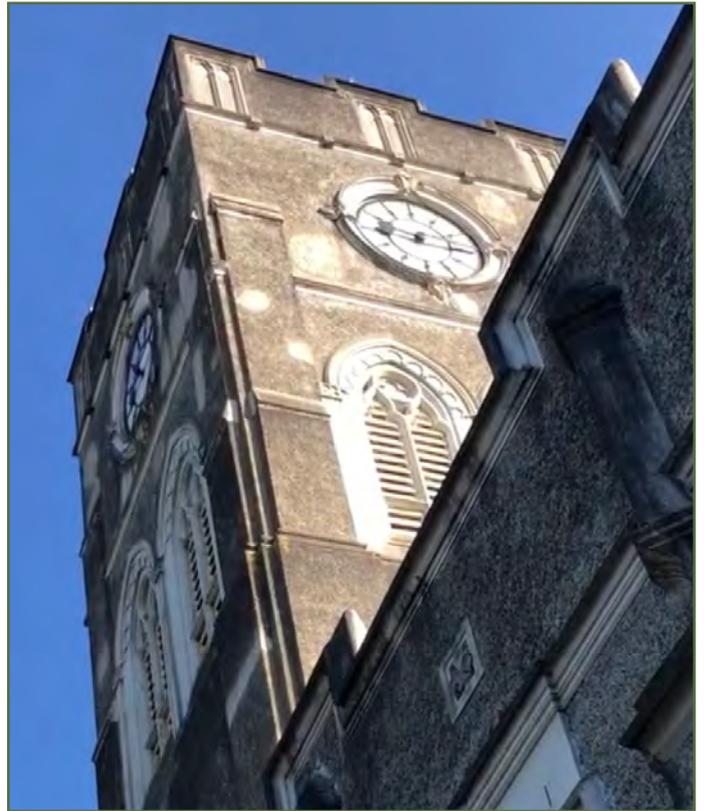


THE WAIKATO CATHEDRAL CHURCH OF ST PETER
Te whare karakia matua o Pita Tapu ki Waikato
stpeter.org.nz

From the Bell Tower

BY WENDY TYRRELL

With the recent lockdown the bell ringers, similar to many other groups at the cathedral, were not able to gather so the bells have been silent (apart from the clock chimes). It was with relief that we moved into level 2 and could ring again. The focus for our more experienced ringers over the last few months has been learning a new method and with the return after lockdown we made a big step forward with this. It's amazing what a break can do sometimes. Now that we are down to two services on a Sunday morning at the cathedral the bells are able to be rung out, a sign to the community that the church remains active.



BY DIANNE CAMERON

Little Fishes is in good heart with new children and their parents having joined us this term. The group is largely made up of two age groups: the under 12 months olds and another group of two year olds. We cater for all children from birth until aged five and meet during term time (Thursdays at 10am in the Cathedral Centre). The children, their parents and the helpers all have a great time together and we feel that a supportive group has formed.

Like the rest of the country we were unable to meet during Lockdown but the group started again in Level 2 on September 23rd with the participants and the helpers all having missed our weekly meeting. We have had two of our helpers become less available, one with study and another with health issues so if anyone has a free 90 minutes on a Thursday morning (9.45-11.15) and is interested in joining our group of helpers, please contact Dianne on 021 588 399. We still have room for more children and their parents/caregivers to attend.

**NANNIES
GRANNIES
MOMS & DADS
NEW-BORNS
TO AGE 5***

LITTLE FISHES

JOIN US EVERY THURSDAY, 10AM
ST PETER'S CATHEDRAL CENTRE
51 VICTORIA STREET, HAMILTON

MORNING TEA INCLUDED
GOLD COIN DONATION
*CHILDREN TO BE ACCOMPANIED BY A CARER

THE WAIKATO CATHEDRAL CHURCH OF ST PETER
Te whare karakia matua o Pita Tapu ki Waikato
stpeter.org.nz

What were the first churches here, long before the Waikato Cathedral Church of St Peter was built?

Ngā purapura pai ō te rongopai ki Waipā Pirongia, ki Waikato, Some of the good seeds of the gospel in the Waipā and Waikato.

BY ARCHBISHOP SIR DAVID MOXON

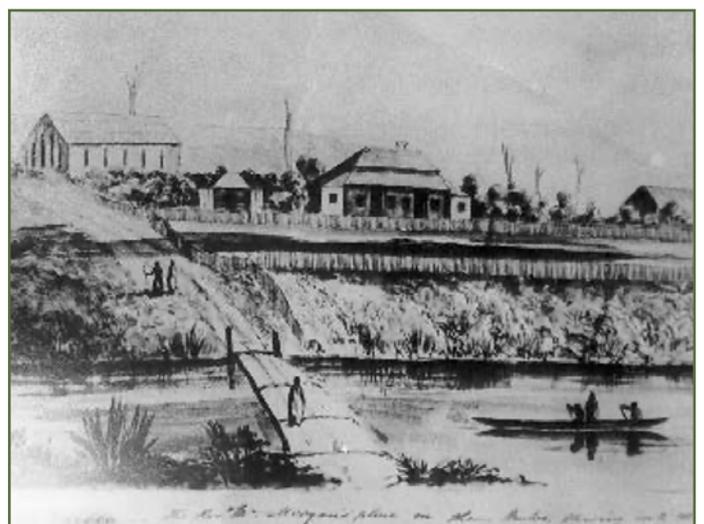
Te whare karakia kaumātua o Hone Tapu ki Te Awamutu, the old church of St John in Te Awamutu

The first mission station site is preserved in the green park beside St Johns Church Te Awamutu, with its foundations outlined in brick paving stones, and plaques describing the extent of the various buildings by a riverbank. The name Te Awamutu, “The rivers end”, derives from the mission being located beside the last navigable point for the mission of this local tributary of the Waipā river.



‘Old’ St John’s church is the oldest wooden building left standing in continuous use in Waikato. The church was opened on Easter day 1854 by the largely Māori community,

working in partnership with the Reverend John and Maria Morgan who had arrived in January 1841. People have already been visiting this historic and sacred precinct now for over 180 years. In 1856, a second church was built in a similar way at Rangioawhia, see below. All the timber is pit sawn, revealing a fine heart-rimu grain. The beautiful stained glass windows were salvaged from an earlier church and were carried by Māori supporters over the Wairere track through the Kaimai ranges from Tauranga, an ancient trail over mountain, bush and rivers, still in use today. Blood stained footprints and a handprint can be seen in the roof rafters from the time of building.



The sanctuary window comprises three lights, the left showing St Peter’s ship. The centre light shows the Christian acronym IHS, for *In Hic Signus*, ‘In This Sign’, the sign of the cross, the last supper and the resurrection scene of Jesus sharing breakfast on the beach. The right light shows

a church. It was from here that the gospel spread and much agricultural and horticultural activity blossomed, later spreading and developing into the vast and historic gardens of Rangiaowhia.

Early in 1864, during the Waikato Land Wars, St John's became a garrison church for the men of General Cameron's Army, having previously been the centre of a Māori mission. However Te Paea Tīaho Pōtatau, "Princess Sophia", a daughter of the first Maori King Pōtatau Te Wherowhero who had been born at Te Awamutu, placed her mana on the church for its safekeeping during the fighting. Te Paea Tīaho's half-sister, Irihāpeti Te Paea, also a daughter of Pōtatau and a mother of 12 children from her first marriage to John Mackay in 1838, had helped fill the early mission schools after the baptism of the whole family.



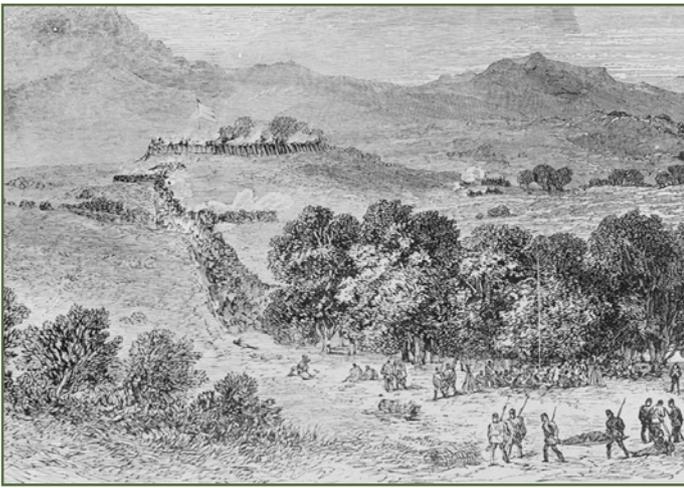
Irihāpeti and her family became a major source of support, with many others, for the continuation of the Anglican missions before, during and after the military tensions of the time. To the respective influence of the two same named sisters with their contemporary families and friends, do we largely owe the survival of this building and its mission. A

separate tribute to Irihāpeti is provided for pilgrims. Many other buildings were burnt at that time as the followers of the paramount chief Manga Rewi Maniapoto in solidarity with the second Māori king, Tāwhiao, stood against the incoming colonial forces. However St John's mission church was indeed protected, becoming the oldest remaining wooden building in continuous use in the Waipā and Waikato area to this day.



A tribute to Rewi and his people emblazons a flag draped in the nave of the church. The Ariki, Manga, had taken the name 'Rewi' from the biblical high priestly and aristocratic name 'Levi', when he had welcomed, hosted and partnered the first missions to the Waipā area.

Years later, in 1878 Manga Rewi Maniapoto used one of his precious kaitaka, his chiefly finely woven cloak with its distinguished tāniko border pictured above, as a symbol of a return to peaceful and mutually beneficial relations with the Pākehā community. This followed a long 14 year old stand-off between the races due to the New Zealand wars and the 1864, 31 March-2 April battle of Ōrākau.



A number of wooden tablets, memorials to those on both sides who died during the 1864 fighting in this district, were erected around the interior walls; only those in the baptistry have survived.

A most poignant aspect of the baptistry is a mutual bilingual tribute by combatants from both sides of the war, saying "Love your enemy", from the gospel of St Matthew chapter 5 verse 44. The English tribute was written and placed by Māori, and the Māori tribute was written and placed by Pākehā.

The church is a place where much thought can be given to the storms of life, depicted by St Peter's ship and the New Zealand Land War Crisis. The presence of God in storm and turmoil, enabled St Peter to be saved from drowning by Christ, and enabled Old St John's Church to survive care of Tiaho and Irihāpeti.

The redeeming grace of the gospel and its power to face the truth of suffering, sin and death, witnesses to resurrection coming out of crucifixion. This is imaged in the central stained glass light, through the last supper before Jesus died, the risen Christ on the beach and the baptismal sign of rebirth into a new creation.

Directly in front of 'new' St. John's church can be seen a marble memorial to some of ngā Tangata Māori i toa, Māori heroes who died during the hostilities in the New Zealand Wars, including the battle of Ōrākau. These were interred here at the request of Bishop Selwyn, the first Anglican Bishop of New Zealand. The bilingual obelisk was blessed at the beginning of the third millennium by Bishop Ngārahu Katene, Te Pīhopa o Te Manawa o Te Wheke. The photo below records a tribute there by Ngāti Maniapoto descendants.



The colonial troop casualties who died at the battles of Rangiaowhia, Hairini and Ōrākau are interred to the north of the church. In 1888 the government erected a memorial to the rank and file, who are interred close by. Two officer's graves are to be seen directly outside the sanctuary. Nearby is the memorial to four of John and Maria Morgan's children. John Morgan chose to identify with the colonial military agenda during the 1863-64 war, as did some missionary communities in other parts of Aotearoa. This time contrasted with the previous decade of the 1850's when John and Maria had shared a season of partnership and goodwill in the largely Māori community.



Many in the first wave of mission personnel of the 1830's, like Benjamin and Harriet Ashwell mentioned at the outset, more often than not identified throughout with the Māori community they were totally immersed in and dependant on.

The graves as a whole can encourage us to live with the griefs of life, influenced by the great and limitless compassion of God and the hope of Christ's victory over suffering, sin and death.

An aspect of new creation can also be sensed in the efforts of Ngāti Maniapoto today to seek restorative justice and peace, to reconcile with the Crown over the unjust loss of much of their tribal lands following the war. There are many Pākehā people supporting Treaty settlement negotiations, and there are many Christians on both sides of the redemptive process. Signs of resurrection are emerging from a crucifying history. The church of St John at Te Awamutu now has bilingual signage on its notice board. The parish is enjoying a renewed relationship with Ngāti Apakura, the local iwi, which had first begun in 1839. Parables of hope can be discerned for the pilgrim, from the Christian experience of redemption for both the peoples involved here.

The much loved Māori whakataukī, or saying, can relate: “aroha mai, aroha atu; love received, love returned.” This is what can rebuild a relationship. This whakataukī is inscribed on a pounamu, greenstone, disk below. Pounamu shared between different peoples is an ancient Māori custom which opens a ‘tatau pounamu’, a ‘doorway of peace’ between them.

**Te whare karakia ō Paora Tapu ki Rangiaowhia,
St Paul’s Church, Rangiaowhia**

St Paul’s church at Rangiaowhia, known also as ‘Hairini’ (Ireland), stands as a sentinel overlooking a peaceful, rolling countryside. The building of St Paul’s by a largely Māori construction team was commenced in 1852 for the people of Ngāti Apakura, when the district of Rangiaowhia was one of the most populated in the Waikato. In 1841 John and Maria Morgan, who had been working for the Church Missionary Society in the Waikato and the Rotorua districts, were sent to the Te Awamutu area, as above. In partnership with local tribal leaders they helped facilitate the church building project at Rangiaowhia, as well as the basis of a strong by Māori with Māori for Māori Christian mission.

When this mission was at its height in 1840s, the vast Māori gardens and orchards of Ngāti Apakura and Ngāti Hinetu were feeding Auckland. Trade was already well established with Australia and beginning in California. Many visitors commented on the abundance of life that flourished there. The community would often gather for prayers in the Anglican and Catholic churches when the steeple bells rang. The urupā, cemetery of the Catholic

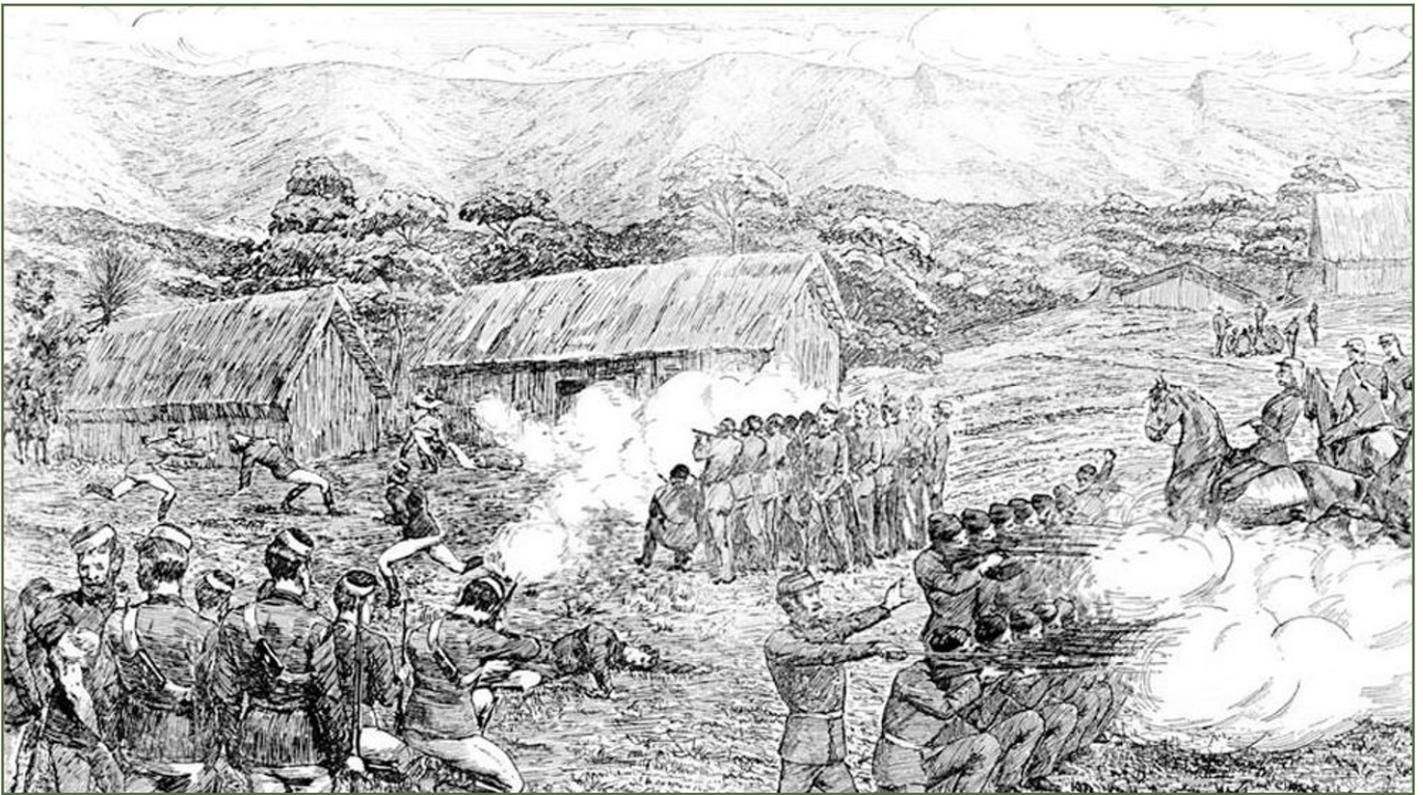
mission of the Holy Angels remains, and the bell of Te Whare Karakia o Paora Tapu, the surviving St Paul’s Anglican Church, rings to this day. In recent times Ngāti Apakura have returned there to pray.



In the early 1860s, racial tension and conflict broke out following increasing settler numbers from Europe, and a particular expansionist business plan in Auckland which began to outflank the Maniapoto fruit and Vegetable business at home and abroad. This complemented Governor George Grey’s colonising and land acquisition agenda. Many central north island tribes, inspired by the Ngāti Haua Christian prophet and statesman Wiremu Tamihana, chose to stand with their newly and biblically anointed king in 1858, to retain their land, their unity, their language and their way of life in the face of attrition. Military conflict was inevitable.

General Duncan Cameron was ordered by Governor Grey to cross the Mangatāwhiri stream into the Waikato, which resulted in the battle at Rangiriri on 20-21 November 1863. The war came to the Waipā area on 21 February 1864 as the general’s forces invaded the Anglican and Catholic mission tribal village area, something he later greatly lamented.





The village was largely undefended because the Māori fighting force were preparing to defend their position at Pāterangi, 16 kilometres away. However General Cameron's military strategy suddenly shifted overnight from the large heavily fortified Pā at Pāterangi, to the vulnerable food basket village of the tribes at Rangiaowhia.

The deaths of a number of innocent women, children and older men followed, some of them burned alive in the raupō church building that was thought to have given them sanctuary, is one of Aotearoa New Zealand's worst calamities. There were Anglicans on both sides of the conflict.

Bishop George Augustus Selwyn, had established a military field hospital at Te Awamutu to care for all the Māori and Pākehā wounded, having transported it down behind the colonial troop advance. The bishop was seen defending tamatoa soldier Māori from attack in the ward, while also trying to provide the chaplaincy that he was required to offer his own countrymen in the colonial army. This tragic ambiguity troubled him to the end of his days, when he died as Bishop of Lichfield in 1878. He had strong critics from both sides of the war.

The bishop has since been largely seen as caught up in a conflagration he didn't intend to ignite. Because he was found in the middle of the conflict, he had in fact been asked by Manga Rewi Maniapoto to mediate Geneva type

conventions for the safety of Rangiaowhia on his behalf with General Cameron; a mediation which collapsed disastrously. The full story is narrated by Tony Simpson in his article "What happened at Rangiaowhia", by Alan Davidson in his article on Bishop Selwyn at Rangiaowhia, and in Vincent O'Malley's book "The Great War for New Zealand", itemised in the references. The articles are usually available in St Paul's church. Following the war Ngāti Apakura had all their land confiscated and were forced to seek a papa kainga, home, with other iwi elsewhere.

Only in 2021 was this dispossession beginning to be addressed positively by the crown, after much challenge by the descendants of the original people of Rangiaowhia for a measure of restorative justice. A key leader in this quest includes the widely respected Waikato University historian and tribal elder, Professor Tom Roa. Te Hāhi Mihinare, the church derived from the early missions, now represented by Te Hāhi Mihinare ki Aotearoa, ki Niu Tīreni, ki Ngā Moutere o te Moana Nui a Kiwa, through the Anglican General Synod of Aotearoa New Zealand and Polynesia today, is in complete solidarity with this cause. As pilgrims we are called to lament the catastrophes and losses of our own life and to be honest about our pain; to name it and share it prayerfully with deeply interested companions, as the psalms of lamentation do in Psalms 44, 60, 74, 79, 80, 85, and 90. Then we may gradually be given the grace and freedom to look for a measure of hope.



“Giving up on hope is always wrong. Even in the place of what we can calculate to be certain destruction. Because it cuts us off from ourselves and our own humanity. Privileging the head over the heart, the mind over the body.” Nadia Colburn Ngāti Maniapoto as an iwi and the people of Ngāti Apakura and Ngāti Hinetu today, want this for all of us in Aotearoa today, as do many Pākehā Christians. We aren’t called to remain located in perpetual pain, but to face the truth of our past, and then to move redemptively into a new and better future. The following words in 2014 of a rangatahi, a young descendant of Kahutoi and Thomas Power from Rangiaowhia who survived the Rangiaowhia tragedy, can move us to the core:



“Should we first know of Rangiaowhia and its full story, we will know that the partnership between Māori and British was once very promising. The weaving of the white thread, the black thread and the red thread once created an extremely beautiful picture and in that picture was a treaty showing complete promise....

We look forward to a day where we again live in harmonious, thriving partnership. All flowers encouraged to blossom as did the lanes of houses and children of Rangiaowhia. All branches of the peach trees that once lined the ridges. Branches connected to a common truck that is partnership. And should a strong gust of wind approach, we stay bound committed to growth and to tomorrow.”



BIRTHDAYS — OCTOBER

- 1ST LAIRE CARPENTER
- 2ND LACHLAN McROBIE
- 3RD ALEXANDRA FAHEY
- 3RD ADAM HAPE
- 4TH RUTH KAPOOR
- 5TH LIBBY SHEARER
- 6TH DEIDRE McROBIE
- 7TH KERRY BURROUGHS
- 11TH BRETT WHITELEY
- 12TH ALISON BINNIE
- 13TH CHARMALIKA ABEYEWARDEN
- 15TH LINDSAY WILSON
- 15TH KALEN ROHORUA
- 17TH CAMERON NEILSON
- 18TH CLIFF ELLERY
- 19TH ELIZABETH GILLING
- 22ND ROSS McROBIE
- 24TH KATIE WULLEMS
- 24TH FELICITY BAILLIE
- 25TH GEORGIA ROUGHTON
- 27TH MICHELLE ANDERSON
- 28TH RUTH REJI 28TH VICTORIA MANN
- 31ST WILMA JENNINGS-ENGELSMAN
- 31ST ROSS McADAM }
31ST STUART McADAM }
31ST DAVID SHEARER

Pear Tree

The new plaque is now complete and has been installed. It brings the story of the tree to the fore and explains the significance of having a Pear Tree in our grounds as well as recognising the mission of Benjamin Ashwell.



THE ASHWELL PEAR TREE
This pear tree was planted here on Pukerangiora the "Hill of the Life Giving Heaven" on 7.9.2008 by Archbishop David Moxon. It was seeded here from a cutting of a pear tree planted in Taupiri in 1843 which was originally brought from England by the Reverend Benjamin Yate Ashwell, CMS Missionary 1810-1883.
I whakatōngia tēnei rākau pea ki konei, ki Pukerangiora, e kiia ana ko "Te Whakaoranga o Te Runga Rawa". I te whitu o nga ra o Mahuru i te tau rua mano ma waru ma Ātipīhopa David Moxon i whai kākano i tētahi kotinga rākau pea i whakatōngia ai ki Taupiri i te tau 1843, nā te Minita Benjamin Yate Ashwell, he mihana CMS (1810-1883) i mau mai i Ingarangi rānō.

Cathedral Ministry Team

During the Dean's absence, The Most Rev'd Sir David Moxon will have the Bishop's oversight of the Cathedral.

If you have any queries, please contact the Wardens in the first instance.

The Rev'd Mele Prescott | 021 028 41156 | ap@stpeter.org.nz

The Rev'd Canon Bryan Smith | 027 381 6119 | canon.bjsmith@yahoo.co.nz

The Rev'd Robin Olds | (07) 854 6713 | 027 441 9292 | robinselby13@gmail.com

The Rev'd Wendy Tyrrell | bells@stpeter.org.nz

Deacons

The Rev'd Blythe Cody | 021 065 8963 | blythe@stpeter.org.nz

Cathedral Contacts

People's Warden | **Walter Crookes** | (07) 843 8150

Dean's Warden | **Bryan Bevege** | 027 249 1818

Hospital Chaplain | **Julian Perkins** | (07) 839 8899 (*ask for the Chaplain*)

Cathedral Verger | **Dilip Kurien** | 021 057 3897

Director of Music

Dr Rachael Griffiths-Hughes | 027 286 8779 | rachael.griffiths-hughes@waikato.ac.nz

Digital Communications Director

Eon Malan | 022 089 1981 | comms@stpeter.org.nz

Bank Details 02-0316-0268898-000

SCAN HERE TO SIGN-IN WITH THE NZ COVID TRACER APP

St Peter's Cathedral
51 Victoria Street, Hamilton Central, Hamilton

Sign-in. Stop the virus.

Help protect yourself, your whānau, and your community with our contact tracing app.

Search NZ COVID Tracer app now:
App Store | Google Play

Unite against COVID-19
MINISTRY OF HEALTH

stpeter.org.nz